

ment of the American republic; perhaps the failure of free political institutions, as sketched in the American Declaration of Independence, and the State Constitutions of the Northern States, would be a striking argument against the extension of franchise and the enjoyment of just political rights among us, as well as a convenient argument in favor of the continued domination of our aristocratic parties (cheers). Earl Russell has given a strong opinion regarding this American struggle, to the effect that the North is fighting for independence, and the South for independence. We accept the decision of the noble Lord; and we must look at the character of the empire, and the nature of the independence in question, in order to leave anything like a correct understanding of the case. The empire of the North is based on these self-evident truths—That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among

that to emancipate the slaves is therefore to set against God; and, stating that the Divine rights of slavery, the perpetual bondage which their fathers repudiated, is now to form the very foundation of their government, with a profanity which is almost without a parallel he has applied to this horrid system this "sum of all villainies," this "mother of all crimes," these abominations, the words spoken of old Isidore, the stone which the builder refused to become the head stone of the corner ("grieve and shame").

"The Lord Mary's dinner notwithstanding, I trust that there is virtue enough in this country to resist to prostitute itself for the sake of cotton, or to compromise—to shrink before any close and intimate alliance with a nation that is, as indeed every slave country in the main must be, a mass of rottenness."

"In illustration of the last remark, let me bring

comfort as to the manner in which the North might  
fore, in their pulpits and otherwise, had been the  
just about slavery. It was a new era, and they  
just got their hearts opened up; they had now some  
let us, he said, open up their hearts more and more  
by saying to them—We forbear with you for the  
past, but since the way is opened, be united, go for  
ward; you have a greater commission—the extinction  
of slavery. Do not spare yourselves; do not spare  
your purses; it is the greatest of all missions. You  
must be contented to help. The American Abolition  
ists at every pace, among the American Abolition  
messengers, they had to begin with a small  
of God; he believed they did not see where  
they were to be brought out. He had carried for  
ward his work till it was now the proclamation  
the extinction of slavery. President Lincoln had  
confiscated the slaves in the rebel States, and in the

giving explanation of Gen. M. McClellan's report that Gen. Scott when the latter was his active superior, and of the absence of Gen. Scott in view of the recent publication of his official letter of complaint against Gen. McClellan. We do not know that this explanation is correct, and we publish it only to elicit further elucidation, which the matter eminently requires. Can it be true, that our government allowed a detected traitor—one who had betrayed a position of the very highest trust—to be placed on the retired list and to go to Europe on pay as well as officer of our army? If it did, who can wonder that treason is rife in our service, and that gunboats and ships of war are betrayed into the hands of our enemies? But hear our correspondent.

To The Editor of The N. Y. Tribune.

Sir: Many persons are disappointed in learning that Gen. Scott will not publish an explanation of

and justice which exists here against the colored people. But they have their firm friends, who will defend them by word, and, if necessary, by other means, when the law fails. Now, you add to the family influence, the theological (?) teaching of these insults, slandered race, and then put with this the insults, slanders and hatred which are vomited out upon the community by a portion of the press Satanic in its spirit, and is it any wonder that the baser passions of the ignorant are aroused, and the work of destruction and persecution is carried on?

It is the duty of all men and humanity, to array themselves against the negro hatred which is now rampant in the country. We must place ourselves side by side with the weak and poor, and fight as good soldiers of Jesus Christ.

S. S. H.

Correspondence of The N. Y. Tribune.

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The Meeting at Lambeth, Feb. 20th, was attended by 3,000 people. Mr. Williams, M.P., presided, and addresses were delivered by the Chairman, and by Messrs. Murphy, Webber, Doulton, M.P., Gorrie, and Washington Wilks. The following resolutions were unanimously adopted:

**Meeting at Tonbridge.**

On Thursday evening the week the old town of Tonbridge was unusually animated. A public meeting in the Town Hall had been announced on the subject of slavery, and it was understood that Professor Allen, a colored native of Virginia, would be present. The chair was occupied by Mr. S. Scott, of Southborough (representing the Emancipation Society). He said the friends of the cause had been reviled by a portion of the press, which went over to the slave cause in so clumsy and transparent a manner just at the time of the visit of Messrs. Mason and Sidelld to these shores. But let them revile, for these advocates of the negro are bound together in this grand contest to fight again the battle of freedom, and they would be brought through the struggle just as were Cranville Sharp, Clarkson, Brougham and Wilberforce, since they occupied the same ground, and would eventually secure the same moral and irresistible amount of support.

The hall was densely crowded. The following resolution was passed unanimously:

"That the deep sympathy of this meeting be most respectfully rendered to President Lincoln, in the solemn hope

in the discrimination not only to maintain, but to extend slavery, and having been followed by the organization of a confederacy based upon the denial of the rights of the negro, the English people naturally repel the assumption that the English people sympathize with rebellion that thus violates every principle of political justice, or with institutions framed in defiance of the moral sense of civilized mankind, and which are outlawed by the religion whose sanction has been claimed in their support.

"That in the election of President Lincoln, and in the principal acts of his Administration—the abolition of slavery in the District of Columbia, the resolution of slavery in the Territories, the recognition of the republics of Hayti and Liberia, the concession of the right of search for the suppression of the slave trade, the scheme of compensated emancipation, and the proclamation which inaugurated the war against rebellion—there begeth successive triumphs of anti-slavery sentiment in the United States; rejoices in the prospect thus afforded of friendship between England and America, as well as of liberation to the enslaved; offers to the government of the United States the warmest assurances of fraternal sympathy in their noble struggle; and requests that this resolution be communicated to his Excellency the American Minister."

[We have reports of similar meetings at Stroud, Bristol, Pimlico, York, Aberdare (Wales), Blackburn, and other places, but want of space must be our apology for omitting them.]

trayed a portion of the very highest trust—to be placed on the retired list and to go to Europe on pay as still an officer of our army? If it did, who would wonder that treason is rife in our service, and that gunboats and ships of war are betrayed into the hands of our enemies? But hear our correspondent.

*To The Editor of The N. Y. Tribune.*

SEN: Many persons are disappointed in learning that Gen. Scott will not publish an explanation of

DETROIT, March 9th, 1863.

When we come to the cause of the colored man, we find not every fair-minded person there. Some are settled hatred against the negro, which they continually excited in this vicinity by one of his daily papers; and the other is none the less free from the taint of the popular prejudice against the colored man, for I find that even in this, when a negro is accused of committing any crime, it is referred to as a "darkey," and under this name he is regarded, from the colored preacher to the lowest vagabond. Now, how would it suit our Irish neighbors to be called "Paddies," from the bishop to the lowest laborer and ignominous?

This negro mania is one of the worst features of our American civilization, or, so far as it is concerned, I will say barbarism. It is traceable, first, to the home training of children. Parents talk of the negro even with oaths, in the presence of their children. They teach, by word and example, that

negro is to be moulded into a respectable people. The boys who are the spirit of hatred, and who stone the negro boys on the street, and insult them in every possible way. The servant girls are accosted and insulted. Said a red-faced, whiskey-blasted fellow to a colored girl, the other day, as she was coming out of a saloon, and she was going along the street peaceably: "Have you heard from your father *Alie*, lately?" "Yes," was the quick reply; "he wants somebody to black his boots, and would like to give you the job." The whiskey-man beat a sudden retreat into the saloon. A person living in the Past has no adequate conception of the wicked prejudice which exists here against the colored people. But they have their firm friends, who will defend them by word, and, if necessary, by other means, when the law fails. Now, you add to the family influence, the theological (?) teaching that the negro is a cursed race, and then put with this the insults, slanders and hatred which are vomited out upon the community by a portion of the press *Satanic* in in-

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